

2. ^xThe all-beholding destroyer of
Sdhhasas has
 stepped upon his gold-smitten
 birthplace,² united
 with the wooden cask.
3. Be the lavish giver of wealth, most
 bounteous,
 the destroyer of enemies; bestow on us
 the riches
 of the affluent.³
4. Come with food to me sacrifice of
 the mighty
 gods, and bring to us strength and
 sustenance.
5. To thee we come, O dropping (SOMA)-
 for thee
 only is this our worship day by day, our
 prayers
 are to thee, none other.
6. The daughter of the Sun purifies
 thy gush-^{*}
 ing streams through the
 eternal outstretched
 hair,⁴

³ Saraa Yeda, If. |j| 15. 2. Tajur Yeda, XXYL 26,
 with
ayonate drone for ayohaia drund.

¹ Sayana explains "*drund* as a wooden cask
 (*dronakalasa*) or
 the planks of the 50/«a-press, and *ayohatam* as "
 smitten with
 gold." The word occurs IX. 80. 2, and is there
 explained as
 "fashioned by a golden hand.^j Stevenson gives
 "beat by the
 fingers with gold rings," adding as a note, " the
 Brahmans who
 perform these ceremonies must all wear a kind of
 flattened gold
 ring." Mahfdhara takes it as " fabricated by a
 carpenter with
 as iron tool." Sayana quotes a Brahmana,
Jiiranyapdnir abhuhto-
noti, " golden-handed he presses out the soma."

³ SamaYeda, II. 1. 1. 15. 3.

⁴ The daughter of the San is explained as

sraddhd, "faith,"

Recording to the text of the Ydja-saneyins, "Yerily
sraddha is

the daughter of the Sun, she purifies him."

The hair is the

hair-siere used for straining* the *toma* juice.